Glossary

Akinaiba -- trading zone

Ashinpe -- A minor fine.
It is imposed in practically all offenses. Not a mere fine but a gift used to be pardon of God.

Basho -- estate

Bashomochi -- estate holders

Chigyosho -- tenure

Kaihō -- A term indicative of the trade relations between the two parties.
trading
A short form for Kaihō Sukui Kōeki, "trade for opening up and assisting."

Mekkakiri -- A ceremony in which "the relatives of the deceased gathered to weep and to beat with sticks or the blunt side of a sword in an attempt to forget their grief.

Nawa-Tojibune -- roped ships

Omusha -- A ceremony of greeting after a long absence. Later became an event celebrating the close of the trading or fishing season.

Otona -- the chief of a village

Shamo -- mainlander

Tsugunai -- compensation, atonement, arbitration charge

Unjōkin -- A certain fee for the right to certain trade monopolies.

Utare -- kinsfolk

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

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Spinal vertebræ: 24 inches.
Scapula (from shoulder to shoulder): 17 inches.
Between shoulder-blades: 5⅞ inches.
Femur: short.
Tibia: very long.
(Natives objected to have their legs measured.)
The Tibia is much rounder than with the Yezo Ainu.
Length of face: 7½ inches.
Width of face from ear to ear: 11½ inches.
Round head above ears: 21⅝ inches.
Ears: small.
Forehead: 2¾ inches high; 5⅝ inches wide.

With arms outstretched and from tip to tip of fingers the Shikotan Ainu measure generally the length of one hand (about 6¾ inches) more than their own height. Consumption, *kaki*, and syphilis are common complaints among them. [164]

II.—GLOSSARY OF AINU WORDS, MANY OF WHICH ARE FOUND IN GEOGRAPHICAL NAMES IN YEZO AND THE KURILE ISLANDS.[1]

104

A.

A = (a suffix).
Apa = an open space, a doorway.
Aikap = impossible, impassable.
Ambe = that is.
An = to be.
Aota = near.
Apta = rain.
Apun = gently.
At = a tree.
Atsu = barren, naked.

B.

Bets, or pets, pet = river.
Be, or pe = pestilential water.
But, or put = mouth of a river.

[1] The vowels to be pronounced as in Italian.

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

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C.

Cha = old.
Cha cha = very old.
Chip = fish.
Chippe = a canoe, a boat.
Chup = the sun.

E.

Erimu = a rat.
Etoko = formerly, in front of.
Etu = a cape.

F.

Fu = bare.
Fun = green.
Fure = red (also pronounced Hure).
Frishiko = old.

H.

Haru = grass.
Hattara = a deep pool in a watercourse.
Hure = a bad smell.
Hure = red.

I.

I = a suffix for "a place."
Ibe = to feed.
Ichan = a canal made by salmon in river-beds to lay their spawn.
Ikam = against.
Iwa = stone, a rock.
Itapk = word, story.
Iwashi (Japanese) = sardine.
Iwao = sulphur.

K.

Kama = cliffs, rocks, to go over.
Kamui = great, wonderful, ancient.
Kap = bark of a tree.
Kara = to take, to make.
Kashi = towards.
Kerimba = a berry.
Kene = an alder tree.
Kem = blood.
Kenashi = a meadow.
Keshup = head.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

Kesh = towards the west.
Ki = rushes.
Kim = mountain.
Kinna = mat.
Kinna = reeds.
Kinna = grass.
Kiri = to know.
Kitai = mountain.
Koi = the waves of the sea.
Koch = level.
Kombo = sea-weed.
Koro = to possess, to have.
Kotan = a village, a place.
Kotcha = in front of.
Ku = a bow.
Kuano = straight.
Kume = black, very dark.
Kuru, or guru = a person.

M.

Ma = to swim, deep.
Mak = behind.
Makta = away.
Mata = winter.
Meak = female.
Mean = cold.
Mo = tranquil.
Mon = small, tranquil.
Mom = to flow like a river.
Moire = slow.
Moi = a bay, a sheltered bend in a river where the water is quiet.
Moshiri, or mushir = island, country, place, land.
Moshiri Kes = the east.
Moshitte-chu-pok = north.
Moshiri pok = west.
Moshitte-chu-pka = south.
Mun = grass.

N.

Na = again.
Na = bigger, or smaller (also sign of comparative).
Nai, or Nay = a rivulet, a small stream.
Nai yau = a tributary stream.

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

104 Nak = where.
Nam = cold, as water, as ice.
Naoak = yet more shallow.
Ne = together, where, and, also, which, &c.
Neatka = also, again.
Nen = who.
Neto = where.
Ni = wood, or tree.
Nikam = leaves of a tree.
Nibeshi = name of a tree (probably *Tilia*).
Nikap = bark of a tree.
Nipek = a fire, a flame.
Nisei = valley.
Nisusu = scenery, panorama, view.
Nitat = swampy ground, a swamp, a lagoon.
Nitai = a forest.
Nitt = a thorn.
Nitek = branches of trees.
Nituman = trunk of a tree.
Nobori = mountain.
No = (meaningless ending of words).
Noshike = middle.
Noshihike = half.
Nupka = a forest.
Nup = a treeless plain.
Nup = a deep silent pool in a river.
Nuburi = mountain.
Nupuru = turbid (as water).
Nupuri = a mountain (volcano).
Nutap = the projecting part of a river bend.

O.

O = a meaningless prefix, sometimes used as an adjective.
Oara = one.
Oboso = to pass through (as water).
Oak = shallow—not deep.
Oha = empty.
Ohoho = deep.
Okai = at a place.
Okai = a male.
Okari = around.
Oakau = to hide.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

104●

Oakan = a male.
Omanne = to go.
Oma = to be inside.
Onne = large, old, great.
Opattek = a volcanic eruption.
Opeka = straight.
Oro = to be in.
Oropak = as far as.
Oshima = to go in.
Oshimak = behind.
Ota = sand.
Otaru = sandy.
Opke = a spear.
Ot = in, inside, into.
Oya = another.
Oushike = a place.
Oyapk = away, abroad.
Oyapk moshiri = away, country (foreign country).

P.

Pa = smoke.
Pa = east-end of villages.
Pai = bushes.
Pakne = as far as.
Panke = lower.
Paru = the mouth.
Pase = heavy.
Patek = only.
Pe = pestilential water, bad water, not good to drink.
Pei = something.
Pene = inland.
Pet, pets, bets = river.
Pet bena = source of a river.
Pet samo = bank of a river.
Petsamata = by the side of a river.
Pet put = the mouth of a river.
Pet-urara = a stream.
Pet yao = an affluent.
Pet-ka-shu = to wade a river.
Penke = upper.
Pinni = ash-tree.
Pinne = male.

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

●104 Piuta = sand (coarse).
Pipa = a spring of fresh water.
Pira = a bank, a cliff.
Piri = a wound.
Pirika = pretty, good, well, all-right.
Pishita = sea-beach.
Pita = to untie, to undo.
Pitara = a dry place in a river-bed.
Po = a small thing.
Pon = small.
Poi-shuma = pebbles, stones.
Poka = only.
Popke = hot, steaming (also Topke).
Poro = large.
Pui = a hole.
Puri = natural, very, usual.
Put, Putu (corrupted into Buto by the Japanese) = the mouth of a river.

R.

Rai = death.
Rakka = seal.
Rahuru = a fog.
Ram = low.
Ran = to descend (a mountain).
Rangu = a kind of tree.
Rarumani = a kind of tree (*Taxus cuspidata*).
Re = three.
Repun = to go, in the sea, surrounded by water.
Repun moshiri = an island.
Rera = wind.
Retara = white.
Ri = high.
Rikkin = to ascend.
Riri = a wave.
Riri-shiye-tuye = ebb tide.
Riri-ya = flow tide.
Roru = at the head.
Ru = a road, a track, a pathway
Rui = to burn.
Rukoppe = where roads cross.
Rui = great, big.
Rubeshipe = a ravine.
Rupne = large.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

104

S.

Sapk = summer.
Sak = without.
Sama = by the side of.
San = to descend.
Sara, Saru = a grassy plain.
Sat = dry.
Sattek = shallow water.
Sesek = hot.
Seta = dog.
Shep = broad.
Shi = high.
Shibe = autumn salmon.
Shiki = a kind of tall grass.
Shiko = a view, a sight.
Shimon = on the right-hand side.
Shimoye = to shake, to move.
Shenai = a large river.
Shirari = a cliff, mass of loose texture.
Shirau = a horse-fly.
Shiretu = a cape.
Shiri = land.
Shiruturu = a small island in a river.
Sho = so.
Shoi = a hole.
Shum = foam.
Shuma = a stone.
So = a waterfall.
Shupun = a kind of fish.
Shusu = a willow tree.

T.

Ta = to, towards, to take, to cut.
Taanni = on this side.
Taksep = a rock.
Tapne = short.
Tanne = long.
Tap kop = an isolated hill.
Tat = Birch-tree (*Betula*).
To, or ko = a lake, a swamp.
Toambe = that.
Toi = earth.

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

●104 Tokap = day, light.
Tomari = a harbour, a sheltered place.
Top = scrub bamboo.
Tope = *Acer*—a kind of tree.
Tukara, also Tokari = sea-otter.
Tunni = *Quercus dentata*.
Tureshi = to ascend.
Turep = a plant, the roots of which are eaten by the Ainu.

U.

U = a suffix to indicate a place.
Uhui, also Ouye = a fire.
Uhui nobori = a volcano.
Un = a particle denoting that something is to be found at a place.
Upas = snow.
Ush = a bay.
Ush = a gulf.
Ush = a locative particle.
Uta = a master.
Utka = the rapids of a river.

W.

Wa = from.
Wanka = water.
Wen = bad.

Y.

Ya = land.
Yai = danger.
Yaikap = awkward.
Yam = cold, a chestnut.
Yuk = a deer.
Yutta = greatest.

6: Sugiura & Befu E-4, 5 (1951) 1962
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own dwelling. The levirate was preferential except when the deceased husband was the eldest son; then the widow was expected to remain unmarried. The sororate was not prohibited, but was apparently not a preferred form of marriage.

At marriage a man left his family of orientation and established a separate household near his patrikin,[2] and his wife came to live with him. The eldest son looked after his parents and inherited (or at least held in custody) certain properties which were traditionally transmitted patrilineally. The eldest son's descent line constituted the main line of descent, while younger sons established branches.

The family was dissolved at the death of either spouse. A widower built a new house near his close patrikin, while a widow lived with her brother or her mother's brother. Male children of a family which was dissolved, either by a parent's death or by divorce, were looked after by their father's kinsmen, often being adopted into their families, and the care of female children fell to their mother's kinsmen—practices which are in consonance with the Ainu descent rules.

Kinship Terminology

The most important kinship terms of the Saru Ainu are listed, defined, and discussed below:

1 *ekashi:* grandfather, great-grandfather, male ancestor. A great-grandfather was also called *makta ekashi.*

2 *kuchi:* grandmother, great-grandmother, female ancestor. A great-grandmother was also called *makta kuchi.*

3 *ona* (or *onaka*): father (in reference only). The term of address for father was *michi.* The inhabitants of the lower Saru River are said to have used *iyapo* instead of *michi.* The terms *kanna* ("upper") and *sapa* ("head") connoted father in such expressions as *kanna samma* ("paternal"), *shine sapa ko utar* (meaning brothers by the same father) and *oya sapa kor kur* (meaning brothers by different fathers).

4 *unu* (or *unuku*): mother (in reference only). The term of address for mother was *kapo.* The term *popke* ("warm") also connoted mother in the phrase *popke samma* ("maternal"). On the upper Mukawa River children, it is reported, addressed their mother as *totto* ("breast").

5 *ackapo:* uncle (paternal or maternal), father's sister's husband, mother's sister's husband, foster father, stepfather (in address). A foster father was referred to as *iresu ackapo* and a stepfather as *mama michi* (*mama* is the Japanese word for "step-"). Paternal and maternal uncles could be distinguished as *kanna samma ackapo* and *popke samma ackapo,* respectively. The term *keuskus* also meant uncle, although it also referred to a male ancestor or an elderly man.

6 *unarpe:* aunt (paternal or maternal), father's brother's wife, mother's brother's wife, foster mother, stepmother (in address). A foster mother was referred to as *iresu unarpe* and a stepmother as *mama kapo.* Paternal and maternal aunts could be distinguished as *kanna samma unarpe* and *popke samma unarpe,* respectively.

7 *irwak* (or *irpe*): sibling. In the narrowest sense this term meant brother (male speaking), but it was also used for a sister (female speaking) and, in a very broad sense, was extended to any kinsman. This term was used only in reference. Half siblings by the same father were called *oya unu korkur,* and those by the same mother, *oya sapa korkur.* All brothers, full or half, by the same father were called *shine onaka ir-utar, shine onaka esap utar,* or *shine sapa korkur.* All sisters, full or half, by the same mother were called *shine unuhu epeka ir-utar, shine unuhu esap utar,* or *shine unu korkur.*

6: Sugiura & Befu E-4, 5 (1951) 1962
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First and second cousins, if parallel, used sibling terms for one another in both reference and address.[8]

8 *yupi:* elder brother, elder first and second male parallel cousin, spouse's elder brother, elder sister's husband, spouse's elder sister's husband. This and the following sibling terms were employed only in address.

9 *aki:* younger brother, younger first and second male parallel cousin, spouse's younger brother, younger sister's husband, spouse's younger sister's husband.

10 *sapo:* elder sister, elder first and second female parallel cousin, spouse's elder sister, elder brother's wife, spouse's elder brother's wife.

11 *matapa* (or *matirpe* or *turesh*): younger sister (male speaking), younger first and second female parallel cousin (male speaking), wife's younger sister, younger brother's wife (male speaking), wife's younger brother's wife.

12 *mataki:* younger sister (female speaking), younger first and second female parallel cousin (female speaking), husband's younger sister, younger brother's wife (female speaking), husband's younger brother's wife.

13 *usata irwak* (or *shine irwak esap utari*): parallel cousin. Patrilateral parallel cousins were also called by such terms as *shine onaha epeka ir-utar*, *shine onaha esap utar* (cf. 7 above), *shine onaha esap ir-utar*, *shine onaha epeka utar*, and *onaha epeka ir-irwak*. The first term, as well as *kanna samma ir-utar* and *kanna samma ir irwak*, also had the meaning of patrilateral second parallel cousin.
Matrilateral parallel cousins were also called by such terms as *shine unuhu epeka ir-utar*, *shine unuhu esap utar* (cf. 7 above), *shine unuhu esap ir-utar*, *shine unuhu epeka utar*, *unuhu epeka ir-irwak*, and *mat sammani ir-irwak*. The first of these terms, together with *popke samma u-ir-kar* and *popke samma ir-irwak*, also had the meaning of matrilateral second parallel cousin.

14 *onaha epeka irwak ne utar* (or *onaha epeka apanu utar*): patrilateral cross-cousin.

15 *unuhu epeka irwak ne utar* (or *unuhu epeka apanu utar*): matrilateral cross-cousin.

16 *po* (or *ku-poho*): son, stepson, or foster son (used in address and during childhood only). When a son had grown up, he was addressed by his given name. Sugiura (1954) does not report terms of reference for son or daughter, but he does state that stepchildren and foster children were called by the same terms as own children.

17 *matne-po* (or *ku-matne poho*): daughter, stepdaughter, or foster daughter (used in address and during childhood only). When a daughter became adult, she was addressed by her given name.

18 *karku:* nephew, i.e., son of a brother, of a sister, or of a parallel cousin.

19 *matkarku:* niece, i.e., daughter of a sibling or parallel cousin.

20 *mitpo:* grandchild of either sex.

21 *san-mitpo:* great-grandchild.

22 *koku* (or *kokuku*): husband (in reference only). In address, a woman called her husband *tan-kur* (this person), *toan-kur* (that person), or *ku-kor-nishpa* (master).

23 *machi* (or *machiki*): wife (in reference only). A husband addressed his wife by her given name, but in old age might call her *ku-kor-menoko*, *ku-kor-machi*, or *ku-kor-machiki*. A person of either sex might also refer to his or her spouse as *ku uesonep*, *kekote-kur*, or *itomnu-kar*. A term of respect for someone else's wife was *a-kor-katkemat*, meaning "your lady."

24 *shiuto ackspo* (or *shiuto ekashi*): father-in-law. *Shiuto* is the Japanese term for father-in-law.

25 *shiuto unarpe* (or *shiuto kuchi*): mother-in-law.

26 *kokou* (or *ku-kokowe*): son-in-law.

27 *koshmat* (or *ku-koskmacki*): daughter-in-law.

In this terminological structure three major themes can be discerned. The first is the stress placed on the sibling relationship, as may be observed in the usages of various kinship terms. For example, the reference term *irwak* was extended from "brothers (male speaking)" in the narrowest sense to "sisters (female speaking)" and then to cousins. Similarly, address terms for siblings (*yupi*, *aki*, etc.) were also extended to cousins and to many categories of affinals

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
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had reliable information; he expected the existence of local variations.

The chief difference in interpretation is in regard to the spiritual essence in vegetation. Munro states that Shiramba Kamui is the god of vegetation and that all vegetation derives *ramat* (spirit or soul) from him. Trees have *ramat*, thus wood also has *ramat*. Some kinds of wood have more spiritual power than others, hence are more sacred, and are specially valuable for certain purposes. Mr Watanabe states that every plant is the 'incarnation of a spirit, all beasts, birds, fishes and insects are *kamui*-spirits. . . . In the country of the *kamui* they take human form . . . and live as human beings.' When they visit the Ainu 'they disguise themselves as trees and grass, etc.'. The ceremony translated in this book as 'ritual dismissal' sends the spirit home to the land of the *kamui*. According to Mr Watanabe, the sacred objects made of vegetable matter derive their virtue from the spirit of the individual plant from which they are made, not from Shiramba Kamui.

With regard to the animal world, the difference in interpretation is not so great. Munro does not suggest that the Ainu believe that all animals are *kamui*, but that there are good and bad animals of the same species, and this is specially noted of bears, snakes, foxes and hornets. Protection from bad animals can be obtained by appealing to their *kamui* chiefs, who can restrain their own bad subordinates.

Differences in spelling also occur, mostly in regard to labials, palatals and gutturals. Munro transliterates them as b, d and g (Shiramba, *iomande* and *ongami*), Mr Watanabe as p, t and k. I have retained Munro's spelling, and for the sake of consistency have had to alter Mr Watanabe's. In support of this decision, I may mention that Nibutani is the official postal address for the village in which Munro lived.

It was Munro's intention to write a complete historical and cultural account of the Ainu, as well as descriptions of their technology. He called it *Ainu Past and Present*. However, after consideration of the material at our disposal, our committee came to the conclusion that it was best to include in this book only that part of his work which deals with ritual and belief and their effect on Ainu daily life. An article on the 'Building of an Ainu House', compiled by Lord Raglan from Munro's notes, was published in *Man*, Vol. LIX, No. 285, October 1959. It is hoped that other

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
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GLOSSARY OF WORDS USED FREQUENTLY IN THE TEXT

104

Bashui (or *Ikubashui*): prayer-stick or libation wand.
Chisei: dwelling, animal burrow, wasps' nest, or house.
Ekashi: elder, grandfather, ancestor.
Epiru: purification (of objects). lit. 'sweeps away'.
Fuchi: grandmother, ancestress, a title of respect.
Guru: person.
Hopuniri: lit. 'rising up', one form of ritual dismissal.
Ikubashui: see *Bashui.*
Inau: an offering to *kamui* in the form of a wooden staff with attached wood shavings:
Chehorokakep: lit. 'thing shaven backwards', backward-shaven *inau.*
Chikappo shian *inau: inau* made for the Eagle Owl.
Chisei-koro *inau: inau* dedicated to the female spirit, Kenru Katkimat.
Inau chiba: plenteous or overflowing *inau*; *nusa* dedicated to more than one *kamui.*
Inumba inau: the beer-straining *inau.*
Kike chinoye *inau:* twisted shaven *inau.*
Kike parase *inau:* outspread shaven *inau.*
Innono: prayer.
Iomande: lit. 'despatch'; form of ritual dismissal for the *kamui.*
Inoka: image.
Inumbe: wooden frame surrounding the hearth.
Itokpa: sign cut on certain *inau* stems and on some other objects.
Iwakte: lit. 'sending away'. A form of ritual dismissal.
Kamui: god or spirit.
Kamui-kotan: the abode of the dead.
Kara: to make; occasionally incorporated in names.
Kenru: house.
Koro: to possess; frequently incorporated in names.
Kotan: village, or village community.
Kut: see *upshoro kut.*
Kuwa: grave-post.
Matne: magic, also breath or wind.
Nitne: hard or stubborn.

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
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GLOSSARY

●104 *Nomi:* prayer, worship.
Nusa: a group of *inau.*
Ongami: salutation.
Oripak: awe.
Pakoro: punishing.
Pase: weighty or important (i.e. *pase kamui, pase ongami, pase nomi*).
Pirika: good, beautiful.
Pon: small.
Ram: soul.
Ramat: soul or spirit. lit. 'heart'.
Roroun puyara: sacred window.
Shinrit: ancestral spirits. lit. 'roots'.
Shintoko: vessels, usually lacquered; also large tubs used for the sacred beer.
Shinurapa: the Feast 'of All Souls', or 'Falling Tears'.
Shongo: messenger.
Takusa: a switch of grass or foliage used in purification.
Turenbe: spirit possession by good or bad spirits.
Tusu: female medium.
U-eshopki: ritual (lit. 'mutual') seating at ceremonies.
Ukakik: purification (of persons). lit. 'striking down'.
Ukara: old traditions.
Umusa: mutual condolence.
Upashkoma itak: traditional lore.
Upshoro kut: woman's secret girdle.
Wen: evil.
Wen kamui: evil spirits.
Wen yuk: evil bears.

/128 cont./

000

3. Steller, _ cit., p. 248, note a.

G
A
101
175

Among their neighbors on Sakhalin, the Gilyak, the Ainu have a quite similar sounding name, "Kughi" (4), which is also in

A
G
[104]

4. I write gh when the g is strongly guttural, between g and ch.

A
[192]

general use among the Gilyak of the mainland (5). Undoubtedly

G
[113]

5. Middendorff heard the Gilyak in Tugur Bay call the Kuriles "Kuwi" (see his travel report in the Bull. de la cl. phys.-math. de l'Acad. Imp. des sc. Vol. IV, pp. 233, 235; also Beitr. zur Kenntn. des Russ. Reiches, Vol. IX, Part 2, pp. 615, 618).

all these names have the same origin in that they all, as Klaproth states for the name Kuriles, arose from the word "kur" or "kuru," which means "human being" in the Ainu language (6).

A
[113]

6. Klaproth, Asia polyglotta, p. 300. In San kokf tsou ran to sets (pp. 183, 184) "kur" is said to mean "tribe /Stamm/, tribus."

A
F.J.
175
103
A
101

Moreover, the Kurile Islands, as the Japanese Araï Tsikugo noted in 1720 among other valuable reports concerning them, were embraced under the collective name "Kuru-misi" (that is, Land of Man) by the Ainu (7). Here, then, is the simple explanation of that name for the people and the land.

A
FJ.
103
173
114
FJ
113

7. Araï Tsikugo, "Jeso-ki, ou Descr. de Jesso," op. cit., pp. 192, 207, 211. Cf. also Klaproth's additions to San kokf tsou ran to sets, pp. 191, 193, 194, -- following the same Japanese source.